

Excerpts from Grand Ayatollah Khamenei's Messages on Different Hajj Occasions

Greetings be upon the pilgrims of the House of God, the guests of the Friend's House, and those responding to His invitation. And special greetings be upon the hearts which have become revitalized through the remembrance of Allah, and which have opened to His magnanimous grace and mercy. (November 2007)

As a symbol of Islamic unity and honour and the emblem of mono-

theism and spirituality, the sacred Ka'bah, during the Hajj season, is host to ardent and hopeful hearts, who come hurrying from all over the world to the birthplace of Islam in response to the call of the Glorified Lord. At this time, the Islamic Ummah can have a bird's eye view of its own great extent and diversity, seen through the eyes of its envoys who gather here from all over the world,

and be witness to the profound faith that rules over the hearts of the followers of the True Religion, and appreciate its great and peerless heritage. (October 2010)

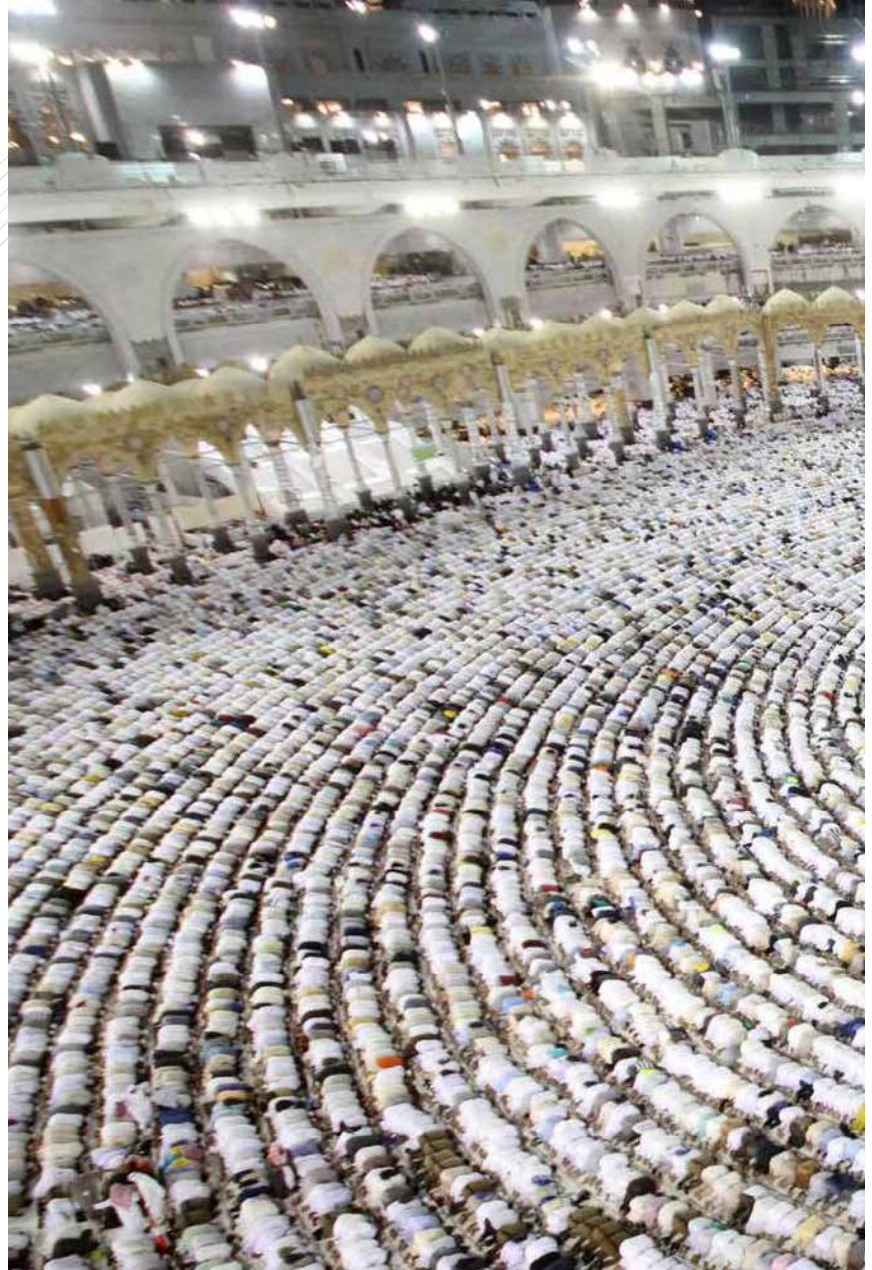
On this valuable occasion, in addition to spiritual purification and restoration- which is the highest and most fundamental gain of this comprehensive and unique divine command- attention should be paid to

the issues of the world of Islam as a central duty and ritual of the hajj participants- with a commanding and expansive view towards the priorities and most important issues related to the Islamic Ummah. Today in particular, unity among Muslims and untying the knots of separation among some parts of the Islamic Ummah is a priority and important matter. Hajj is the manifestation of unity and harmony and the focal point of brotherhood and mutual help. During hajj, all have to learn the lessons of focusing on commonalities and rejecting differences. (September 2014)

The heads of Islamic countries and political, religious, and cultural personalities in the world of Islam have heavy responsibilities on their shoulders: the responsibility of creating unity and preventing everyone from tribal and denominational conflicts, the responsibility of informing nations of the enemy's methods and the treachery of arrogance and Zionism, the responsibility of equipping everyone for the purpose of confronting the enemy in the various arenas of hard and soft wars. (August 2017)

No doubt, one of the best instances for "to see their benefits" {Quran: 22:27} is this annual meeting of all the communities of the Islamic Ummah around God's house. This is the key to the Islamic Union, and the symbol of Islam's formation of the Ummah, which is to be under the protection of God's house. God's house belongs to all: "The Sacred Mosque -- which We have made for those who dwell nearby and foreigners alike," {Quran: 22: 25} (August 2018)

The Hajj presents a miniature scale of a set of fundamental pillars of the Islamic society by placing the elixir



of Dhikr and servitude, which is the main element for the cultivation, progress, and growth of individuals and the society - next to congregation and unity, which are the symbols of the unified Ummah; the movement around a unique center, and on the path towards a common goal, which are the keys to the endeavor and livelihood of the Ummah based on monotheism; and through harmony among every Hajj pilgrim, where there is no distinction, which is the sign of removing discrimination and providing everyone with the same opportunity. Every one of the rituals of Hajj including Ihram, Tawaf, Sa'i, wuquf, ramy, movement and re-

pose, is a symbolic reminder of a part of the picture presented by Islam of its ideal society. (August 2019)

Hajj is a unique obligation. Among Islamic obligations, it is the flower with a hundred petals. With it, all important individual, social, worldly, heavenly, historic and global aspects of religion are studied and reviewed. There is spirituality in it, but without any seclusion, isolation and reclusiveness. It involves congregation but without any conflict, slander, or evil intentions. On the one hand, it involves psychological ecstasy resulting from supplication, transcendence and divine dhikr and, on the other hand, it involves social contacts and



social bonds. (July 2020)

The straight path shown to us by the Hajj rituals, by “Sa’i,” “Tawaf,” “Arafah,” “Jamarat” and the glory and unity in Hajj, is to rely on God, to pay attention to the never-fading power of God, to have national self-confidence, to believe in struggle and endeavor for religion, to show firm determination when moving forward and to have abundant hope for victory. (July 2021)

The horizon of opportunities in Hajj pilgrimage is wider than and beyond other religious rituals. What makes Hajj distinct from other religious duties and plans lies in its bringing a “multifaceted transformation. With

all its requirements, Hajj can turn an ordinary Muslim into an undefeatable and non-threatenable or non-enticeable Muslim: the correct (performance of) Hajj can lead to internal transformation in every Muslim and create a spirit of monotheism, connection with God, trust in Him and rejection of all the idols within and outside one’s being, or the degrading lusts and powers holding humans captive, and can develop a feeling of powerfulness, self-confidence, salvation, and sacrifice in Muslims. This is the transformation that creates a human being who does not even think of being oppressed and cannot be threatened nor enticed. (July 2021)

The unity of the Muslim nation is one of the two basic foundations of the Hajj Pilgrimage. When combined with spirituality and the remembrance of God (dhikr), which comprises the other basic foundation of this religious duty that is so full of secrets, they can lead the Islamic nation to the heights of honor and bliss. They can enable the nation to become an example of [the verse], “All might belong to Allah and His Messenger and the believers.” [Qur’an 63:8] Hajj is a combination of these two political and spiritual elements. And the sacred religion of Islam is a glorious, majestic fusion of the political and spiritual spheres. (July 2022)